THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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For the Western Luminary.

A THOUGHT ON THE IRREVERENT USE OF SCRIPTURE.

It was a strange sort of compliment, even at the court of a corrupt prince and in a venal age, which a distinguished female author paid to three members of the royal family, when she compared them to *the Holy Trinity*. But if the adulation of slaves can offer, or the awful presumption of princes receive such praise—let *us*, at least, who in America pay no reluctant and extorted tribute to tyrants, keep ourselves free from this irreverent and sinful use of the awful name of God, his attributes, and his word.

It was with emotions not short of horror, that we read among the toasts drunk at a patriotic festival in a neighbouring state, the following sentiments.

"George Washington, John Hancock, and Benjamin Franklin—THE TRINITY OF OUR REPUBLIC in '83."

"Gen. La Fayette—*We love him, because he first loved us.*"

"The Constitution of the U. States—The Cherubim which PROTECTS the rights and privileges of the American people."

Now, for these venerable names, and our incomparable Constitution, we bear, we are persuaded, as much reverence as the spirit which dictated these (shall we not say) blasphemous expressions. But shall we therefore insult Heaven, and Heaven's God, by bringing down an awful mystery of his nature into the prostituted service of illustrating our regard to men? Shall we so belittle the language in which our obligations to love and adore the Redeemer of men are clothed, by applying it to any, to even the highest obligations of man to man?

The old Romans connected piety towards God, with love of country. Upon this standard of admeasurement, *they* cannot truly love their *country*, who, to laud their country's benefactors, blaspheme the name of their country's God—And truly it may be questioned, whether many of those PATRIOTIC BACCHANALS, at which SUCH SENTIMENTS are engendered and proclaimed, do not more rouse God's wrath against the nation, than all the praises of such anniversaries can appease.

No plea of ignorance or of inconsideration will avail to excuse, or even to palliate this use of the name and word of God. They MIGHT have KNOWN; they MIGHT have CONSIDERED. He who will at last clothe a guilty world in eternal confusion for "what they did not," will scarcely lend an ear to such excuses for what men so guiltily DID. If a view of such irreverence did not make us too solemn, we could amuse ourselves with the ignorance which makes the ONE American Constitution TWO, or perhaps a HOST OF ANGELS—CHERUBIM.

VENERATOR.

To the Editors, and Readers, of the Western Luminary.

You have ere now perceived, brethren and friends, that it is our object to address you, from time to time, upon the plainest subjects. We wish to bring ourself "home to men's bosoms." Discarding all wish to excite attention by the novelty of our remarks, it is our desire to be practical, and to be useful.

We address you this week upon the subject of the late "high matter" of amusement, enjoyed by our citizens, whilst they were devoting themselves, a few days ago, to such scenes of *rational* observation as have been common among the *noblesse* of the "fast-anchored isle," and among the "*high-born*" of the "ancient dominion," especially whilst that country formed a portion of "his majesty's dominions."

Friends and brethren, is it needful that we point out the immoral tendency of the turf? We "hope better things of you," than to suppose that you require *to be informed* upon this subject.....The morality of the race field is illustrated in cruelty to the animal creation; in a distaste for the sober realities of life; in a love of all that is denominated DISSIPATION; in profligacy of manners; in contempt for religious people, and for religion itself.

Look to Virginia! Look at her *nobility;* and ask what *mercy* they have for the animal world! It will be said, that these people have learned to regard with tenderness, at least the *race of horses;* attention to the improvement of which, has been much promoted in consequence of the practice of racing! But have they learned to regard the race of horses, *generally*, with this tender eye? We say, indeed, that

> "——The proud steeds" their lords in pomp bestride,
> "Share with those lords the pleasure and the pride:"

But we have yet to learn how much benefit the attention to a few pampered steeds produces for the race of animals at large, that, under other circumstances, might not have been utterly forgotten; or, indeed, how far this exceeding attention is even advantageous to the *men* (the black men we mean) who have been greatly superceded, in their masters' engrossed minds, by a few creatures now deemed so far better than the *rational* beings whom God made for immortality!

And look! if the *sober realities of life* are not disregarded by the attendant upon races. Look if he is not in love with dissipation in most of its very worst forms! Look if he has not *profligacy* stamped upon his character and his actions! Look if he be not a contemner of the religion, the people, the person, and character of the humble Nazarene!.....In these matters we appeal to the evidence of daily observation. True, *there are persons who belong to the church* who patronize these amusements. But look at them! They are in little danger of being suspected of true piety! They are too *rational* (too rational after the views of *Epicurus*) to be religious! They are not the men to stoop to be the servants of the "meek and lowly Jesus!" Their high souls pant for literary and other honours, more than for such a crown as the Saviour wore upon the cross—more than for that "robe of righteousness" which the Son of David wrought out for his disciples!

There is, brethren, a *race* which Christians should regard. But it is not the sort of race which multitudes, both from the town and country, were witnessing a few days ago in the vicinity of Lexington. "Let us," says the apostle, *run* with patience the *race* that is set before us." *This* race, spoken of by holy Paul, is vastly different from those under consideration. *This* race must be *run by men! This* race must be run with *patience:* it admits no levity, no untoward feeling, no emotion that ordinarily occupies the bosom of the racer

of this world! In *this* race we must lay aside "*every weight*," such as *God* would thus denominate, and "the *sin which doth so easily beset us!*"

We are reminded of a remark made once by a clergyman (and we trust his *being* a clergyman will not utterly degrade him with the *readers of the Luminary*,) to a lady who was zealously supporting the race field and other places of fashionable dissipation:—"You reason, madam, exceedingly well," said our divine; "but you forget one powerful argument on your side of this question." The lady brightened; and asked eagerly, what that argument was.—"*You forget*," rejoined the other, "*what a precious preparation the race-field, &c. would be for a sick bed, for a dying hour, for the meeting with God in judgment!*"

It is painful to look at the general effect of *the great races* upon the people, both as anticipated by them, and as remembered by them, contrasted with the effect of *the great meeting*, anticipated or recollected. Men, women, and children, while they look forward, or look back, to a great meeting of *God's children*, are filled, in some good measure, with an holy awe and love: But whilst these men, women, and children, look either backward to *the races* that are past, or onward to *the races* that are approaching, they fill with *worldly* emotion—they kindle with *worldly* feeling—they pant with *raptures*, (if you must have them such) but with *such* raptures as the *devil* must view with delight!

Is it wonderful that *accidents* happen at the race-ground? Surely it is nowise remarkable that those who serve the arch foe of mankind, should receive his wages! "*The wages of sin is death.*"

We know that there are *great men* who are fond of what we are here condemning. No matter. Great men have their tastes: so have we ours. Great men may encourage the youth under their care to dip into the follies of life: But this, reader of the Luminary, is not what we learn from the Bible! And so do great men sometimes pronounce "great swelling words of vanity" against the ordinances and ministers of Heaven: But we, it is trusted, "have not so learned Christ." Let us "hold fast" to the doctrines of the gospel, "in faith and love which is in Christ Jesus!"

X. Y.

CAUSE OF THE JEWS.

Extracts from the Sixteenth Report of the London Society for promoting Christianity among the Jews. Read at the Annual Meeting, on Friday, May 7, 1824.

On these occasions their attention has been called to the subject of Christianity, in a way of all others most calculated to awaken in their minds serious reflection about their own spiritual condition.—Your committee allude to the *baptism* of three Jews, which took place on the evenings of Monthly Lectures. Of these, two were English, the other a Polish Jew. The case of the latter is, in some of its circumstances, peculiarly interesting.

He left Poland early in life, and had for many years travelled as a merchant in various countries. His attention having been called to the subject of Christianity, he resolved to examine the Scriptures for himself, and spent the whole time of his last voyage from Jamaica to England, in comparing the Old and New Testament together, with an earnest desire to be led into the truth. The result was, what will ever be the case with the *sincere* inquirer, that he was convinced that Jesus of Nazareth was the Messiah of whom Moses and the Prophets did write, and in Him he found a Saviour exactly suited to the necessities of his awakened soul. After his arrival in England, he spent two months more in the diligent study of the Scriptures, when he became earnestly desirous of making a public profession of his faith.

After considerable delays and difficulties, arising from his being a stranger in this country, he obtained an introduction to the Chaplain of the Episcopal Jews' Chapel; a satisfactory testimony to his former character was obtained, and it appearing, after much examination, that there were sufficient grounds to hope he was now, through the grace of God a sincere believer in all the fundamental doctrines of the Gospel, and truly desirous of devoting himself to the service of his Saviour, the ordinance of baptism was administered to him. About an hundred Jews were present on this interesting occasion.

A Fourth Jew, of whose sincerity satisfactory evidence had been afforded, was baptized at Chichester, through the kind permission of the Lord Bishop of the Diocese, at the period of the Anniversary of the Auxiliary Society in that city; and on Easter Sunday a fifth made a similar profession of his faith at Manchester. Your Committee have good reason to hope well of the sincerity of all these converts.

The total number of Christian labourers as present employed under the direction of the Society, or in connection with it, is eighteen, a number small, indeed, your committee readily allow, when compared with the magnitude and extent of the work to be performed. Yet, when it is remembered that, within a very few years, there was not a single Missionaay from this country labouring among God's ancient people, it will be deemed matter of devout thankfulness, that there should now be so many even as eighteen, and these, too, in connection with a single Society.

With these observations your committee will now turn to the Society's *Foreign Proceedings*, during the last year. These have been carried on chiefly in *Holland, Germany, Prussia, Poland, The Mediterranean, Palestine, and India.*

Germany.—During the course of last summer, Mr. T. at the request of your Committee, visited some parts of *Germany*, in company with Mr. M'Caul, then on his return to Poland. He has communicated several interesting facts in connection with this journey, some of which your committee will here notice.

In a letter written towards the conclusion of his tour, Mr. T. says, "Thus far we have reason to bless God, that wherever we have been, we have met with really Christian people, who were willing to show us kindness and love for the Lord's sake. But what is more to the purpose of our journey and of our communication is, *that almost in every place we find some traces of the great work that is going on among the Jews at present. which we cannot but consider as preparatory for greater things, and at least hail as a sure token that we have not entered upon the great work in which we are engaged at all too soon.* We meet with abundant proofs that the time *to sow the seed is fully come, and this is our business.* For the rest, "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain"—(James. v. 7.) and surely we may wait with patience for the spiritual harvest."

Prussia.—Your committee will now turn your attention to Prussia; which yearly assumes a more important rank among the foreign associates of your Society, not only in reference to the numerous Jews resident within the Prussian dominions, but also as a centre of communication with the surrounding countries.

The Berlin Society for promoting Christianity among the Jews continues to enjoy the most decided marks of the favour of his Prussian Majesty. He has given his sanction to the laws drawn up for Auxiliary and Branch Societies —permitted the correspondence of the latter to pass free of postage—granted to a Missionary, sent out by the Central Society, a free passport through

the whole sphere of his mission—and, as a still more distinguished token of his approbation condescended to accept the office of god-father to two Israelites, who were publicly baptized in his capital

The Berlin Society has printed 3000 copies of the New Testament in German Hebrew, from stereotype plates furnished by your Society; in consideration of which, and of many other important services rendered by that Institution to the general objects of your Society, your committee have deemed it their duty to vote a donation of £100 to its assistance, in addition to £200 formerly granted.

The interests of the Society have been most essentially promoted by the labours of Professor Tholuck, whose appointment as its representative at Berlin, was noticed in the last Report His time, talents, and extensive acquirements in Oriental literature, are largely occupied in publications of various kinds designed to further the cause of Jewish conversion. Amongst others, he has commenced a periodical work in German, similar to the Jewish Expositor, entitled "The Friend of Israel!" its object being (as he himself beautifully expresses it) "to fill Israel with love to the Saviour, and the friends of the Saviour with love to Israel."

In a letter dated the 1st of February, in the present year, he states, that the number of Jews instructed and baptized in Berlin alone, in the course of the last eighteen months, amount to *fifty;* and that the attention of the public to the Berlin Society, and to the state of the people of Israel, is evinced by the transmission of many publications from various quarters, relative to the conversion of the Jews. More frequent contributions also in support of their object have lately been received.

Amongst the baptisms which have taken place at Berlin within the period just mentioned, two have attracted very particular attention, and exhibit, in a striking light, the great importance of the Society in that capital, as a point of concourse to inquiring Jews from various parts of the Continent. The following account of the facts alluded to was transmitted to your Committee by a valuable correspondent, who was at Berlin at the time of their occurrence.

The account is dated April 7, 1823, and is as follows:

"Notwithstanding that five Missionaries had laboured at Berditchief, a town of Russian Poland, no fruits of their labours appeared, and they were wholly discouraged. All left the place; at that instant two young Jews breeding up to rabbinism, and, as usual, advantageously married, who had intercourse with some of the Missionaries, abandoned every thing for the cross of their Mesiah; and being advised by Mr. Moritz, to go to Berlin, become a place of Christian refuge for Israelites since the formation of the Society there, they repaired thither, but, on account of their deviations from the straight line of road, which they found it necessary, or deemed it expedient to make to effect their purpose, by a journey through Memel of 1300 miles, reaching Berlin early in the last autumn. They obtained there religious instruction, distinguished themselves greatly by their piety, humulity, modesty, and industry, and were publicly baptized there early in the spring. Their Royal Hignesses the Princes, the three eldest sons of his Prussian Majesty, and many persons high in rank and office, were their sponsors. The testimonies in favour of their sincerity, from all those who had any intercourse with them, were strong and unanimous, and the evidence of facts entirely corroborates it. They sacrificed wives, children, fortune, home, family, reputation, and esteem and love of friends, beginning their new and uncertain career by such a journey as alone was enough to terrify men bred up so helpless and

ignorant of worldly things as the rabbies are; for these young men, for instance, had not even been allowed to learn the language of the land of their birth and residence, being still wholly ignorant of the Polish speech. They are learning the trade of bookbinders, and it is proposed for them to set them up as bookbinders and stationers, and possibly as teachers of the German language, of which they had already some knowledge, through the Jewish vernacular jargon in their native town, to which they willingly assent."

The manner in which these two Israelites were led by the providence of God, out of the darkness in which they were educated into the light of the Gospel, is too striking to be wholly omitted. One of them, a Rabbi, was bred up from his childhood in the study of the Talmud. Yet, from hearing his grandfather pray for the speedy advent of the Messiah, he was led himself to pray fervently, though ignorantly, for that event. In vain his father and grandfather sought to confine him to to the study of the Talmud, "that horrible chain of darkness (as he himself calls it) by which Satan holds fettered millions of the descendants of Abraham." Roused by a raging epidemical disease to overwhelming alarm at the thoughts of death and a day of judgment, he went from place to place, in vain seeking rest to his afflicted conscience. Yielding to the solicitations of his aged relatives, (who were both revered as learned rabbies, and eminent saints,) he consulted the Talmud again and again, but to no purpose. "The Spirit of God," he says, "did not suffer me to indulge in a false rest of mind, in order that I might be led to the true and lasting rest in Christ Jesus." His attention was first directed to Christianity by hearing a child, in a Christian school, repeating from the Catechism the Ten Commandments, and pronouncing the name of Jehovah. Surprised at this, and thinking, as he expresses it, "that the Christians also might worship Jehovah without being subject to so severe acts of penance as the Jews," he obtained the sight of a Russian Catechism, which he put away as soon as read.

In this state of mind he received very unexpectedly, from a most intimate friend at Berditcheff, a parcel containing a Hebrew New Testament, several tracts, and a letter informing him of the arrival of two German Missionaries, who distributed small books, and proved from passages of the Holy Scriptures, that the Messiah had already appeared, and that Jesus, whom the Gentiles worship, was he. "I scarcely had perused these lines," says he, "but I eagerly fell upon the New Testament, read it in connection with the tracts, and compared the passages of the Old Testament there quoted; which indeed could only be done in secret and before day-break, to prevent my being seen by my Rabbin. How great was my astonishment," he adds, "when I found the passages of the Old Testament there quoted, so completely fulfilled in the New!" After much study and serious deliberation, he at length determined to set out for Berlin, there to get more thoroughly acquainted with Christianity, and to be baptized.

From the N. Y. Observer.

STATE OF THE SLAVE TRADE.

By the politeness of our correspondent in Liverpool we have been favoured with the eighteenth report of the directors of African Institution, read at the annual meeting in London, on the 11th of May. As this document contains full and recent Intelligence respecting the Slave Trade in all parts of the world, the following abstract will not be uninteresting to our readers. The report commences with a brief view of the present state of the trade under the different flags of Nether-

lands, Spain. Portugal, France, Sweden, and the United States.

Netherlands.—In December 1722, a treaty was signed at Brussels, giving to the British cruizers a right to seize Dutch ships not only when they have slaves actually on board, but when they are found within certain limits, with an outfit and equipment which show them to be *intended* for the slave trade, This is an important concession, as it will give the cruizers advantages which are indispensable to their success. Notwithstanding, however, the good disposition manifested in the adoption of this treaty, the British commissioner at Surinam complains that the Dutch authorities are very far from being cordial in their efforts to abolish the traffic. Slaves are still introduced in great numbers in the colony of Surinam, and no efforts are made to prevent it.

Spain.—The Spanish government have passed a law that all captains, masters, and pilots of Spanish vessels, who purchase negroes on the coast of Africa, or introduce them into any part of the Spanish monarchy, or are found, with slaves on board their vessels, shall lose their vessels, and be sentenced to ten years' hard labour on the public works. Notwithstanding this law, however the letters of the British commissioners at Havana. clearly show that nothing has been effectually done to prevent the importation of slaves into the Island of Cuba. The execution of the law is not committed to any particular department; no reward is offered to the informer, neither the judge nor any one else derives any advantage from bringing offenders to punishment, while on the other hand almost every man in the Island is interested in the continuation of the contraband traffic. Under these circumstances the law will probably remain a mere dead letter.

Portugal.—The Portuguese agreed several years since to confine their slave trade to that part of the African coast which lies south of the equator. During the year 1822, however, thirteen slave-ships, having on board 1700 slaves, were condemned at Sierra Leone, for trading in slaves north of the line. Some of the cases involved perjuries without end, and atrocities of the most outrageous and revolting kind, and implicated in the guilt attending them Portuguese functionaries on the coast of Africa of the very highest class.—The following case will serve as an illustration of the cruelties to which the slaves were subjected:

The Portuguese schooner boat, San Jose Xalafa, belonging to a lady of Prince's Island, the daughter of Gomez, formerly the Governor and still a member of the governing Junta of that island, though only of the burden of seven tons, was sent to Calabar for slaves. Thirty slaves were purchased, and, having been put on board the boat, it made sail for Prince's Island. But the voyage proved tedious; provisions began to fail, and the allowance of food was reduced to one yam daily for two slaves. At last the provisions and water wholly failed. Ten slaves perished; and the whole must have shared their fate, had not the vessel got back to Calabar, after having been six weeks at sea. The surviving slaves were in the most deplorable state of emaciation and wretchedness. Nor was this to be wondered at; for besides their privations, they were manacled together, and cooped up in a vessel of only seven tons burthen; having no shelter but what could be afforded by the space between the water casks and the decks, a space of seven inches.

Brazil.—In 1822, 28,246 slaves were imported into Rio de Janeiro alone, from the coast of Africa. The number embarked had been 31,240,—3,484 having died on the passage. In one vessel, containing 492, slaves, 194 had died; in another, containing 631, 213; in a third, containing 418, 215 had died, &c. &c. The number imported into

Rabia, in the same year, was upwards of 8,000.

France.—The conduct of France in regard to the suppression of the slave trade is even more hypocritical than that of Spain and Portugal. The British Minister at Paris, in a remonstrance to the French government, says, "It is clearly ascertained, by inquiries made on the spot, and on the adjacant coast by the British cruziers, that the number of slave cargoes taken out of the river Bonny in a single year, amounted actually to 190; and a similar return from the river Calabar, for the like period, made a total for that river alone of 162." The report also says, "It can be shown that from the single port of Nantz, no fewer than *thirty* slave ships were fitted out, in the course of only a few months of the year 1823, openly, with scarcely an attempt at concealment, and with the full knowledge and participation of multitudes in that port! Abundant evidence is also furnished by the report that slave-ships under the French flag actually swarm upon the African coast; that they carry on their trade there with perfect impunity, being visited even by French cruziers without molestation; and that in consequence of their immunity from British capture they not only protect extensive interest properly French, but shelter the criminal adventures of other nations from detection and punishment. Yet in the face of these facts the French government professes to be sincerely endeavouring to suppress the slave trade.

The United States.—Under this head much satisfaction is expressed with the treaty recently entered into with Great Britain, by which the two governments mutually bind themselves to treat slave trading by any of their subjects, under any flag, or in any part of the world, as piracy. "It is a gratifying circumstance, "says the report, "that the two greatest maritime nations in the world should so far compromise their maratime pride as to act together for the accomplishment of such a purpose."

Arabia and East Africa.—In Sept. 1822, the Imaum of Muscat entered into a treaty with the British governor of the Island of Mauritius, by which the Imaum engages to abolish the foreign slave trade for ever in his dominions.

Madagascar.—Radama, the king of Madagascar, appears to have faithfully executed his engagements with the British government, and to have suppressed all slave trading in his dominions.

Mauritius.—The slave trade at the island of Mauritius has been kept in check by the vigilance of the British naval officers on that Station.

Inter-colonial Slave Trade.—"A bill," says the directors "mentioned in the report of last year, for consolidating the Abolition Laws, brought into Parliament by Dr. Lushington, was thrown out in the House of Lords. It has this year been revived; and is now in its progress through Parliament. One of its objects is to abolish the Inter-colonial slave trade, which is still allowed to survive the general abolition of that traffic, but which, in its nature and effects, is not less cruel, inhuman, and unjust, than that which is carried on with the coast of Africa."

Mitigation and gradual extinction of slavery.—On this subject the report observes: "Although the African Institution has itself taken no part in the measures which have been adopted, and are still in progress, for the mitigation and gradual extinction of slavery in the British colonies, the directors have nevertheless viewed with deep interest the general feeling which has been excited throughout the country on this subject, and which they cannot doubt, will, in no long time, produce the most important and beneficial results."

THE LUMINARY.

LEXINGTON:
WEDNESDAY, NOVEMBER 3, 1824.

NOTICE.

The last Saturday of November is appointed by the Synod of Kentucky, as a day of fasting, humiliation and prayer to Almighty God, for the outpouring of the Holy Spirit on the church.

Extract from the minutes of the Synod of Kentucky, at its late meeting at Shelbyville:

"Resolved, that the members of this Synod promote as much as possible the circulation of the *Western Luminary*."

Collections within the bounds of the Synod of Kentucky during the last year.

For Missionary Purposes,	$ 576 38.
For the Commissioner's Fund,	302 22.
For the Education of young men for the gospel ministy,	576 26
For the Presbyterial Fund,	26 50

Number of persons added to the church last year, 378. Total in communion, 3760. Baptized last year, 82 adults—646 infants.

The following answer to an extract from a work entitled a "Regular Baptist," lately published in the Luminary, is presented to our readers at the request of Alexander Campbell. The individual whose name he gives as the author of the "regular Baptist," is a stranger to us; and how far the assertions made concerning him can be sustained, we know not. Mr. Campbell's writings are before the public, however, as well as the "regular Baptist," and we esteem them both so far public property as to be legitimate subjects of future investigation. By the freedom of his indiscriminate attacks upon all the most sacred and important institutions of Christianity, Mr. C. has laid himself justly liable to the suspicions and the exposure of those who love the truth as it is Jesus.

To the Readers of the Western Luminary.

HAVING seen an article in the Western Luminary of the 5th inst. [October] copied from the Pittsburgh Recorder, containing extracts from a pamphlet lately published by "*a regular Baptist,*" alias the Rev. Mr. Greatrake, evidently designed to prejudice the public mind against my views of the Christian Religion, by giving a false and hideous representation of them,—I think it expedient to take this notice of those extracts, and to solicit your attention to a few remarks. Had you read the 14th and 15th Nos. of the Christian Baptist, it would be altogether unnecessary for me to trouble you on this subject; as I have in those numbers, as I conceive, proved and demonstrated that publication to be unworthy of the least attention, being only a collection of groundless conjectures, malevolent insinuations, and self-contradictory assertions. But, on the presumption that you have not seen my remarks on this pamphlet, in the work already mentioned, I would simply inform you, that the writer of this defamatory pamphlet has not produced one single sentence that I have written or spoken in my life, on the subject of religion; nor has he presented one action of my life, in support of his allegations. It is, therefore, a mere work of imagination; and of an imagination disturbed by the ghastly spectres of its own creation. *Four conjectures* and *seven ifs*, are the potent means employed to prove me heterodox. Why this gentleman should have conjured up so many *fancies*, and then attack me through these fancies, and not

through the medium of my own writings, is somewhat novel,—and also *positive proof* that he found it more consistent with his scheme of calumny to invent heterodox dogmas, suitable to his purpose, and present them as mine, than to attack my own sentiments in my own words. Akin to this, is his attacking me through what he calls the sayings of those he denominates my pupils, or disciples, and charging to my account their sentiments and speeches. This is, at best, as unreasonable and absurd, as for a Mahometan to charge the Saviour of the world with the dogmas of the Pope, or the Archbishop of Canterbury, and then to attack him through them. But still worse when the Turk invents for, and imputes to, the Papist or the Protestant ideas and words not his own, as is the case with respect to the alleged sayings of some falsely called my disciples. I do not wish to spend much time in vindicating myself or my friends from the abuses of this would-be anonymous calumniator. And, especially, as he has killed both his pamphlet and himself ecclesiastically; *having already acknowledged that a great part of it is false, and having, since its appearance, found it necessary to abandon his flock in Pittsburgh before he had fulfilled one year among them.* To those wishing to investigate this matter farther, we would refer them to the Christian Baptist, in which our sentiments on the Christian Religion are detailed; to our debate with Mr. McCalla, in which our views of the kingdom of Christ are exhibited; and to a pamphlet published by Bishop Walter Scott, of Pittsburgh, in reply to this "Regular Baptist." And as the clergy are a very contentious and quarrelsome sort of beings, as all the world knows, and the good and lawful cause of so much discord and division amongst saints and sinners, I would advise you, my friends, to read the Bible a little more than you do, and judge and act a little more independently,—and you will, I think, be a little wiser and a good deal happier than you are; and accept the best wishes, in this course, of

Your humble serv't.

A. CAMPBELL.

FOR THE WESTERN LUMINARY.

OBITUARY.

DIED, of a pulmonary disease, on the 15th of October, in this county, in the neighbourhood of Doct. W. Warfield's farm, Miss *Sally Cooper*, quite in her youth.

It is delightful, and yet it is mournful, to record the death of righteous people. It is not only "the memory of joys that are past," which are "pleasing and mournful to the soul;" but events like the one before us, deserve both of these epithets;—where society loses the efforts which the deceased may have made for good; where the hearts of friends are left bleeding; and where, at the same time, we have every assurance which we can have in such a case, that those who have left us have gone to the place of eternal rest.

The young lady we now speak of was seen by the writer some ten days before her death. She then might be regarded as under strong *convictions of sin*: she, as yet, seemed not to have a gospel *hope*: she was, however, ready to hear any messenger from God. The writer regards himself as providentially sent to her; for the train of circumstances which led to the visit was striking, throughout, and in the extreme. He conversed freely with her; sung and prayed by her bed-side; preached to her, as far as he could, Jesus Christ; and left her with the understanding that he, and her parents, and herself, would constantly implore the throne of grace for her soul's conversion,—until he should pass that way again, which would probably be in a week. The week passed around, and the writer called once more, together with a brother in the Lord. This brother con-

versed freely of the "one thing needful;" and the writer enquired of the dear girl whether she had yet obtained a *hope* in regard to her eternal prospects,—remarking, that such a change in her, had been the burthen of his own petitions during their week's separation. She answered, *that she had this hope:* It was not so clear, so unmixed, as *she could wish;* it was, however, a *decided hope* upon the whole; she trusted in Christ Jesus, who had come into the world "to seek and to save that which was lost!"

The writer can never forget this incident.—'Tis a case of prayer heard —of great blessing granted to the unworthy petitioner's faith!—Religious exercises took place, once more, by the bed-side of the sick, with the free consent of the family: and the two brethren departed on their way, hoping, and rejoicing in Jesus, the friend of sinners.

The writer never saw the deceased more. He had intended to call again, to hold converse with her, but Holy Providence ordered otherwise: and it has been with inexpresible joy that he has been informed, that one in whom he felt so much concern, had her prospect of everlasting joy made *clear* before her—that she hath slept in Jesus —that her dear only parents' prayer hath been answered, so far as we poor mortal's can judge, in the glorious departure of this (now) sainted young lady!

O God—shall not this matter be for thy glory?—Turn this providence to the good of the surviving mother—to that of the brothers—to that of friends, neighours, and as many *others* as may be!

C.

DEAF AND DUMD ASYLUM.

THE Asylum for the tuition of the Deaf and Dumb, will again be open for the reception of pupils on the 1st Monday in September. It is particularly desired that the pupils should commence at the same time as nearly as possible, in order that they may be properly classed. The labour upon instructors is very little more in teaching 12 or 15 pupils *properly classed,* than a single pupil.

The utility of Institutions for the Tuition of Deaf and Dumb persons is not now a matter of doubt. It is therefore desired by the trustees that gentlemen who are apprised of the existence of deaf and dumb persons in their neighbourhoods, will use their influence in having them sent to the Institution for instruction. The bounty of the legislature has entirely removed the objection on account of poverty in parents or friends, to sending this unfortunate portion of our species to a place where the mental darkness in which they are involved can be removed, and they rendered useful members to society.

The following are at present the fees charged in the Institution, in the currency of the country.

Board per annum,	$ 100
Tuition,	40

Payable quarterly in advance.

Pupils whose parents or friends are unable to pay the whole or any part of the expenses, are received and maintained at the expense of government. It is hoped, however, that the friends of indigent pupils will furnish clothing. The statements of respectable individuals in the different counties will be received as evidence of the ability of parents and friends to defray the expense of pupils in whole or part, or otherwise.

Pupils from other states, whose expenses are defrayed, either by the state from which the pupil comes, or by some individual or society, will be received. By order,

JA: HARLAN, Sec'y.

Danville, Ky. 20th Aug. 1824.

WHITEFIELD.

Few preachers possessed eloquence so well adapted to an auditory, as the

Rev. George Whitefield, the able coadjutor of Mr. Wesley in the foundation of Methodism. His metaphors were drawn from sources easily understood by his hearers, and frequently from the circumstances of the moment. The application was generally happy, and sometimes rose to the true sublime; for he was a man of warm imagination, and by no means devoid of taste.

When Mr. Whitefield first went to Scotland, he was received in Edinburgh with a kind of frantic joy by a large body of the citizens. It so happened, that the day after his arrival, an unhappy man who had forfeited his life to the offended laws of his country, was to be executed. Mr. Whitefield mingled in the crowd that was collected on the occasion, and seemed highly pleased with the solemnity and decorum with which so awful a scene was conducted. His appearance however drew the eyes of all around him, and raised a variety of opinions as to the motives which led him to join in the crowd. The next day being Sunday, he preached to a very large congregation in a field near the city. In the course of his sermon, he adverted to the execution which had taken place on the preceding day. "I know," said he, "that many of you will find it difficult to reconcile my appearance yesterday with my character. Many of you, I know, will say, that my moments would have been better employed in praying for the unhappy man, than in attending him to the fatal tree; and that, perhaps, curiosity was the only cause that converted me into a spectator on that occasion; but those who ascribe that uncharitable motive to me, are under a mistake. I went as an observer of human nature, and to see the effect that such an example would have on those who witnessed it. I watched the conduct of almost every one present on that awful occasion, and I was highly pleased with their demeanour, which has given me a very favourable opinion of the Scottish nation. Your sympathy was visible on your countenances, and reflected the goodness of your hearts, particularly when the moment arrived that your unhappy fellow-creature was to close his eye on this world for ever; then you all, as if moved by one impulse, turned your heads aside, and wept. Those tears were precious, and will be held in remembrance. How different, was it when the Saviour of mankind was extended on the cross! The Jews, instead of sympathizing in his sorrows, triumphed in them. They reviled him with bitter expressions, with words even more bitter than the gall and vinegar which they handed him to drink. Not one of all that witnessed his pains, turned his head aside, even in the last pang. Yes, my friends, there was one; that glorious luminary (pointing to the sun) veiled his brightness, and travelled on his course in tenfold night."

Percy Anecdotes.

The following anecdote is new to us, and as the reply of Dr. Hawarden, seems to afford a most conclusive argument on an important disputed point of Theology, we give it an insertion. It is from a late publication entitled, *Reminiscences of Charles Butler, Esq.*

"In his work entitled "*The Scripture Doctrine of the Trinity*," Dr Clarke [the Socinian] propounded his system with great clearness; and supported it with considerable strength and subtlety of argument. He met with a powerful opponent in Dr. Hawarden, an eminent Catholic theologian. By the desire of Queen Caroline, the consort of George the second, a conference was held by them in the presence of her Majesty, Mrs. Middleton, a Catholic lady much in the confidence of the queen, and the celebrated Dr. Courayer. "When they met, Dr. Clarke, at some length, in very guarded terms, and with great apparent perspicuity, stated and explained his system. After he had finished speaking, a pause of some time ensued. Dr.

Hawarden then said he had listened with the greatest attention to what had fallen from Dr. Clark, and that he apprehended rightly the whole of his system; that the only reply which he should make to it, would be asking a single question; that if the question were thought to contain any ambiguity, he wished it to be cleared of this before any answer to it was returned: but he desired when the answer should be given, it should be expressed by the affirmative or negative monosyllable. To this proposition Dr. Clarke assented. Then, said Dr. Hawarden, I ask, can God the Father annihilate the Son and the Holy Ghost?—answer me, yes, or no. Dr. Clarke, continued for some time in deep thought; and then said, it was question which he had never considered. Here the conference ended.

Chris. Mir.

From the Missionary Herald.

AMERICAN BAPTIST BOARD.

From the account of the proceedings of this Board at their meeting in Washington City, in April last, as published in the Latter-day Luminary, we compile a brief statement of the missions under the direction of that body.

Burmah.—Dr. Price appears to enjoy the friendship and confidence of the emperor of Burmah, and of many of the chief members of his court. See Miss. Her. vol 19, p. 189. Mrs Judson had not arrived at Rangoon, at the time of this meeting; though intelligence has since been received that she had safely reached that place. Dr. Judson was at Rangoon, and had completed the translation of the New Testament into the Burman language. He had, also, translated select passages from the Old Testament. It was the intention of Dr. Judson, immediately on the arrival of his wife, to proceed to Ava, the capital of the empire, leaving Mr. Hough among the converts at Rangoon. It will be remembered, perhaps, that Mrs. Judson was accompanied, on her return, by the Rev. Jonathan Wade and his wife, as a reinforcement to this mission. Vol. 19. p. 267.

Valley-Towns.—Among the Cherokees, in Tennessee. Messrs. Roberts and Farrier have discontinued their residence at this station, and the former has been appointed to an agency under the Baptist Board. The number of pupils in the school is limited to 50, and that number is completed, and others are waiting for admission.

Carey Station, in the Michigan territory, and *Withington Station* in Alabama.—The prospects of these missions are represented as encouraging.

Liberia, in Western Africa, the Colony established by the American Colonization Society.—Lot Carey and Collins Teague embarked, as Baptist missionaries, with the first colonists. Mr. Teague left the colony, and went to Sierra Leone, some time since, from whence he had not returned at the latest dates. Mr. Carey was still there; and had been joined by the Rev. C. M. Waring, a coloured missionary from Virginia, of whom the report speaks highly.

Columbian College.—A valuable philosophical apparatus, and a large quantity of books, were procured by Professor Woods, by solicitations in Europe. The whole number of students, who have been admitted to the college, is 140; and the number at present in the institution, is 93. The buildings consist of a large and convenient edifice for the accommodation of the students, situated on a rising ground, about a mile from the city of Washington, from which there is a view of the city; a hall for lectures, apparatus, &c; and two good houses for the families of the instructors.

UNITED DOMESTIC MISSIONARY SOCIETY.

Second Report.

The second Annual Meeting of this Society was held in New-York on the 14th of May last. The Report pre-

sented on the occasion, has since been published.

The commissions issued under the authority of the Society, amounted to 78; and the sum of the periods for which services were engaged, exceeded 50 years!

The Report contains the following appeal:

"To sustain and increase our various operations, we must appeal for aid to the Christian public. There is scarcely a meeting of the Executive Committee, at which we are not forced to dismiss some urgent petition, when only a grant of $100 or $150 might locate the Gospel in a growing neighbourhood, and secure it the means of access to thousands. As we confine our efforts to no sectional divisions within the United States, we ask help either by the formation of Auxiliary Societies, or by private donations, of all to whom our Report may come. It is a sacred rule of the Committee, not to allow their appropriations to exceed what they have a reasonable prospect of fulfilling; if the public patronage does not increase, they can do no more than continue to act upon their present scale—they may indeed be forced to retrench—but they have an encouraging conviction that the more their plan is examined, the more will it be approved, and the larger will be the voluntary grants in aid of the Society.

From the New-York American.

GEN. LA FAYETTE.

At Princeton.

The following particulars in addition to those heretofore published relative to the reception at Princeton, we select from an account sent us by a correspondent.

"The procession stopped in front of the centre gate of the campus, over which were flying the flags of the United States and France; the committee of arrangement received the General and conducted him to an eminence in the campus, where the congratulations of the citizens were offered in a neat and impressive address, delivered by the Honourable Richard Stockton. The reply of the General was replete with feeling, and was delivered with fine effect. He was then conducted to the Temple, in front of the centre of the College, midway between the main entrance to the Campus and the College edifice, a beautiful structure representing the TEMPLE OF SCIENCE. It stood on ten white pillars, fifteen feet in height, covered with lattice work, interwoven with evergreens and flowers, and a slight projection under the eves was decked with a great variety of exotic plants furnished by the Ladies of the Borough. The pillars were encircled with a spiral wreath of verdent vines, interspersed with flowers of various colours.—Similar wreaths in festoons extending from pillar to pillar, surrounded the whole Temple. Within, the ground was carpeted, and two elegant sophas arranged on one side. Opposite to these, hung the full length portrait of General Washington, taken in his military dress, shortly after the battle of Princeton; and a portrait of General Mercer, as he appeared in the article of death, with his aid and a soldier supporting him. The College is seen in the distance. On the left of the sophas hung the portrait of Dr. Witherspoon, and on the right that of Dr. Smith. Over the sophas was a print representing the surrender of the British Army at Yorktown. The front of the Temple, above the pillars, consisted of a slight Gothick work of an ornamental kind, and in the centre, over the entrance, was this inscription:

Literæ virtutem celebrant,
Salve
Dux clarissime! nobis amicissime, nobis carissime
LA FAYETTE.

Under this Temple, the General was met by the President of the College,

with the Professors and Students, and the Professors of the Theological Seminary, with their pupils. He was addressed by the President of the college in a neat and classic speech. At the conclusion of which, he was presented with a Diploma on parchment, which had been made out for the General in 1790, signed by the late Dr. Witherspoon and the Trustess of the College at that time. When the existence and preservation of the Diploma was announced to the General, a smile lighted up his countenance, and he received it in a manner that indicated strong feeling.—He replied with visible emotion. He alluded to the destruction of the College library, and then observed that our enemies had not destroyed the seeds of freedom and science; but that these had already produced a rich harvest in the many great and good men that had graduated at Nassau Hall, and that the harvest already reaped promised much increase hereafter.

From the New-York Spectator, Octr. 13.

By the ship Brighton, we have received London papers to the 9th of September, two days latter than before received. We have only time this day to give the following.

GLORIOUS NEWS FROM THE GREEKS, IF TRUE.

"*Corfu, July* 30—The sea is yet once more covered with the remains of the Ottoman fleet. The shores of the Archipelago re-echo with the cries of "victory to the Cross." The intrepid Canaries, the hero of Greece, burnt, on the night of the 24th of this month, the Ottoman naval force in the port of Mitylene. The Captain Pacha with a few of his vessels, escaped and sought refuge in the gulf of Smyrna. The following is briefly what we have learnt on the subject of this grand catastrophe, Greece will be free by these means alone.

"The Correspondent at Malta announces to us that the Pacha of Egypt is about to annul all the contracts of Nolis, which he had entered into in order to transport troops into Greece. The motives for this change of conduct are not yet known.

"*August* 1.—It was on the morning of the 7th of July, three days after the disaster of Ipsara, that the squadron of Admiral Minoulis Voccos arrived on the shores of this island, where were 9,000 Turks engaged, in disputing about the remnants of the city, which they occupied. The Captain Pacha had departed from the coast four-and twenty hours before. At the sight of the Labarum, the barbarians raised a frightful howl. They thought themselves betrayed, they made no resistance, and 2,000 Schypetars (Mohometans from Salonica) were the only men who returned the fire of the Christians. Their efforts were vain. Two Turkish frigates and ten brigs, being set on fire, carried fear among the infidels, who threw themselves into the sea, and on the 10th, in the evening, more than 7,000 infidels had perished. The shore was strewed with wrecks, the mountains were dyed with blood, and the Greek squadron, having set sail in pursuit of about threescore vessels, compelled forty to run on shore on the coast of Chio, where a great many were entirely lost."

LONDON, Sept. 13.

Courier Office, 3 *o'clock*—We have just received an express from Paris, announcing the DEATH of the KING OF FRANCE.

FROM "ISRAEL'S ADVOCATE."

ZION.

"*Is there no balm in Gilead? Is there no physician there?—Why then is not the health of the daughter of my people recovered?*"

O'ER heathen realms, the mighty stream
Of sacred bounty widely flows;
Their dark wilds catch a living beam,
Their deserts blossom as the rose.

Blind India,—mad with rites accurst,
The crushing car, and flaming pyre,
Declines her forehead to the dust,
And shudders lest her faith expire.

Swarth Afric',—'mid her burning vales,
A balm from Calvary's fountain feels,
Salvation's holy heralds hails,
And at their feet enraptur'd kneels.

The sea-green isles,—which smiling shed
Their spicy fragrance o'er the air,
Blend with those gales a richer meed,
The incense of the Christian's prayer.

The forest tribes who heedless rove
Their mountains, pierc'd by blasts severe,—
God's servants meet with eyes of love,
And lead their thronging offspring near.

Chill Greenland, in her arctic robe,
The hope of heaven devoutly heeds,
And swiftly o'er the listening globe
The word of inspiration speeds.

But see! neglected Zion turns
To midnight shades her exil'd head;
No heart for her oppression burns,
No voice remands her from the dead.

Seeks she a desolate abode
Where erst her temple charm'd the view?
Makes she her cell where Horeb flow'd?
Or manna fell like morning dew?

Mourns she, where on Gilboa's mount
Her monarch's shield in dust was laid?
Swells she with tears Siloam's fount?
Or sighs where Sharon's roses fade?

No!—there her foes exulting tread,
With crescent proud, and conqueror's crest:
Haste!—Christians, raise that sister's head,
And lay it on a Saviour's breast.

H.

Hartford, January 3, 1823.

THE MISSIONARY OF CHRIST.

With furrow'd brow, and cheek serenely fair,
The calm wind wandering o'er his silver hair,
His arm uplifted, and his moisten'd eye
Fix'd in deep rapture on the golden sky,—
Upon the shore, through many a billow driven,
He kneels at last, the Messenger of Heaven!
Long years that rank the mighty with the weak,
Have dimm'd the flush upon his faded cheek,
And many a dew, and many a noxious damp,
The daily labour, and the nightly lamp,
Have reft away, for ever reft, from him,
The liquid accent, and the buoyant limb:
Yet still within him aspirations swell
Which time corrupts not, sorrow cannot quell—
The changeless zeal, which on, from land to land,
Speeds the faint foot, and nerves the wither'd hand,
And the mild charity, which, day by day,
Weeps every wound and every stain away,
Rears the young bud on every blighted stem,
And longs to comfort, where she must condemn
With these, through storms, and bitterness, and wrath,
In peace and power he holds his onward path;
Curbs the fierce soul, and sheaths the murderous steel,
And calms the passions he hath ceased to feel.
Yes! he hath triumph'd!—while his lips relate
The sacred story of his Saviour's fate,
While to the search of that tumultuous horde
He opens wide the Everlasting Word,
And bids the soul drink deep of Wisdom there,
In fond devotion, and in fervent prayer,
In speechless awe the wonder stricken throng
Check their rude feasting and their barbarous song;
Around his steps the gathering myriads crowd,
The chief, the slave, the timid, and the proud;
Of various features, and of various dress,
Like their own forest-leaves, confused and numberless.
Where shall your tempels, where your worship be,
Gods of the air, and Rulers of the sea?
In the glad dawning of a kinder light,
Your blind adorer quits your gloomy rite,
And kneels in gladness on his native plain,
A happier votary at a holier fane.